

Kingdom of God

Capability

(S-O)

Our capabilities are neither one-dimensional, nor are they unilateral. Instead, our capabilities are both made up of combinations of God-bestowed components, and they are components of God-ordained processes, in the Kingdom of God. One such combination occurs when there is a blending of an earthly component (sickness) with a Heavenly type of force (sin). In these cases, we see the bridge that moves us from things of the earth, into areas of power in Heaven. Scripture gives us a specific example of a time when this bridge was crossed, in a positive delegation of God's authority of passage. This is one of the earliest accounts of transfiguration, at the Highest level. This is, too, a prime example of our capability in the Kingdom of God.

And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died.

*And Enoch lived sixty and five years, and begat Methuselah:
And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years:
And Enoch walked with God: and he was not; for God took him.*

(Genesis 5:18-24)

We feel comfortable referring to it as a transfiguration, even though there is no direct use of the word, transfiguration, because the apostle Paul tells us about the change that must have come over Enoch in order for him to make the passage. The following is the general set of parameters that are a part of transfiguration . . .

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

(1 Corinthians 15:50-53)

Additionally, the following is the specific attribute of the soul that carries one to

transfiguration.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(Hebrews 11:1-6)

Jesus Christ provides an example that is of a more mundane nature; in that, Jesus was not absent from the earth once he spanned into God's Heaven. One such time of spanning is this one:

And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,

(he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

(Mark 2:1-12)

This is just an introduction to our capability in the Kingdom of God, as can be seen by man. We have much more that we need to understand; for, there is much more about God's Kingdom than is obvious from our cognitive frame of reference. In that regard, I am reminded of the word of the LORD to Moses.

And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

And he said, I beseech thee, shew me thy glory.

And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live.

(Exodus 33:11-20)

Moses was limited to viewing that aspect of the LORD that we humans can comprehend.

And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

(Exodus 33:21-23)

I think of the *back parts* of the LORD as being like unto the results of His activity; for, when we see things on the earth, we are not seeing the original producing thereof. Instead, we are seeing a derivative. What we now see is as the apostle Paul said: *the things that are made*.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(Romans 1:18-23)

Though we are limited in our ability to view the fullness of God, and of His Kingdom, we, humans, have an aggressive distinction. We, humans, are distinct in that we have the potential to both move into full understanding of the kingdom of man, and to press further and further in our understanding of the Kingdom of God. Here, I will only introduce this distinction--expanding on it as we go further along.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

(1 Corinthians 15:19-26)

Though, let us not leave this matter without understanding that our distinction does have an upper limit to it: there is mankind's Father, abiding above even our noble distinction among all the parts of God's creation. Moreover, not just above the linear things of this world; the Father also abides above the abstract things of the world and of the mind; even abiding above death itself.

In regard to capability, mankind will achieve ultimate conquest of his world, but he cannot rest on his achievements . . .

For he hath put all things under his feet.

But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

(1 Corinthians 15:27-28)

A word of caution is needed, here. Let us not become so familiar with the LORD that we think we have arbitrary mastery of His delegated forces. A certain king came to this conclusion, on the authority that he had been given. Please walk with me through the legacy of understanding of both our capability and our limitation in exercising it that he represents. The king's name is Belshazzar.

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Under the authority that was his gift from the LORD, Belshazzar reached for additional and excessive capability, by a regal elevation of this sort:

*Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.*

*Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.*

*In the same hour came forth fingers of a man's hand, and wrote over*

*against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.*

(Daniel 5:1-6)

For the affront of that certain king, Belshazzar, the LORD issued a potent correction.

*Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.*

*O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.*

*And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: Then was the part of the hand sent from him; and this writing was written.*

(Daniel 5:17-24)

We must always remember that our capability, in the Kingdom of God, is subject to responsibility. Just because the LORD endows authority on us does not mean that we have the freedom to wield it recklessly. During the reign of king Belshazzar, the lapse in restraining his capability earned him a severe prescription for removal of his malady of soul, and facilitated the world's recovery of its sight of the LORD.

*And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.*

*This is the interpretation of the thing:  
MENE; God hath numbered thy kingdom, and finished it.  
TEKEL; Thou art weighed in the balances, and art found wanting.  
PERES; Thy kingdom is divided, and given to the Medes and Persians.*

(Daniel 5:25-28)

Moreover, the delivery of the prescription, and the relief for the world that was achieved, was also swift during king Belshazzar's reign. This is how that was done.

*In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.*

(Daniel 5:30-31)

A prior king's discipline from the LORD is a key part of the reason for the heavy weight that was applied to Belshazzar. To complete our understanding of the hazard of misusing our capability, Belshazzar shows us what happens when we misuse our capability while we are surrounded by examples that tell us not to do so. Let us take a look at the king that should have been remembered by Belshazzar: king Nebuchadnezzar. For, this will tell us why Belshazzar's correction was a step beyond the correction that happened to the former king referred to above, in Daniel 5:17-28. The following is the knowledge that Belshazzar set aside. Please take heed to the weight of his oversight, as a good reason for not testing the waters with the LORD.

*All this came upon the king Nebuchadnezzar.  
At the end of twelve months he walked in the palace of the kingdom of  
Babylon. The king spake, and said, Is not this great Babylon, that I have  
built for the house of the kingdom by the might of my power, and for the  
honour of my majesty?*

*While the word was in the king's mouth, there fell a voice from heaven,  
saying,  
O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed  
from thee. And they shall drive thee from men, and thy dwelling shall be  
with the beasts of the field: they shall make thee to eat grass as oxen, and  
seven times shall pass over thee, until thou know that the most High ruleth  
in the kingdom of men, and giveth it to whomsoever he will.*

*The same hour was the thing fulfilled upon Nebuchadnezzar: and he was  
driven from men, and did eat grass as oxen, and his body was wet with the  
dew of heaven, till his hairs were grown like eagles' feathers, and his nails  
like birds' claws.*

(Daniel 4:28-33)



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Our capability must be both acknowledged and controlled. The praise of the LORD that eventually came from king Nebuchadnezzar must be for ever in our minds as we move through greater understanding of the Kingdom of God.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(Daniel 4:34-35)

We must remember that we are only hosting loaned power; we do not manufacture it, nor can we obtain it by purchase or theft. As such, we are constantly in the place of negotiation. When we return, we will further explore the negotiation. For now, ponder this Scripture.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

